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IRAN AND TURAN.*

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ANTHROPOLOGY is not yet sufficiently cosmopolitan. Its standpoint is Europe. Its standards are Caucasian. It partakes too much of the narrow exclusiveness of classic and Christian ideas. It must become more thoroughly humanitarian in its data and its outlook. It must undergo emancipation from the limitations of olden and traditional ideas. It should have no preferences, no preconceptions, and, consequently, no prejudices. While admitting the undeniable fact of a hierarchy of races, it should not disdain the minutest and most searching investigation of the corporeal structure and mental characteristics of inferior types. It should endeavour to understand the spirit of their institutions, and should seek to recover, as far as possible, the facts of their history. More especially are these remarks applicable to that second great division of humanity, now generally designated the Turanian.

We see here the most numerically powerful family of mankind, diffused, till the comparatively recent colonial extension of our European populations, over a larger geographical area than any other, and ranging in culture from the ichthyophagous Samoyedes and Esquimaux, up through the nomads of Mongolia and Tartary, to the agricultural and commercial peoples of China and Japan, whose civilisation apparently antedates authentic history. Are we yet prepared to estimate these ruder yet still vigorous children of humanity at their proper worth? Are we not still somewhat influenced by the olden spirit of Iran and Turan, we "Gods" regarding these "men" with an

* *The Chinese Classics*, by James Legge, D.D. Hongkong, at the author's; London: Trübner and Co. *Buddhism in Tibet*, by Emil Schlagintweit, LL.D. Leipsic: F. A. Brockhaus; London: Trübner and Co. *The Legends and Theories of the Buddhists*, by R. Spence Hardy, Hon.M.R.A.S. London and Edinburgh: Williams and Norgate.

indifference, if not contempt, which perhaps they scarcely deserve. Five hundred millions of human creatures, of whom, at the lowest calculation, four hundred millions are civilised, cannot be ignored. In periods of Caucasian collapse, when the nervous races have become exhausted and effete from over excitement, these tribes of bone and muscle rise into importance, and under such leaders as Attila, Ghengis Khan and Tamerlane, Togrul Beg, Alp Arslan and Othman, become of dread significance even to the statesman. Of their value to the merchant, Europe is yet but dimly conscious, but whether as consumers of goods or suppliers of labour, it is very obvious that they have yet to revolutionise the markets of the world; while even to the theologian the fact, that although not the originators they are the great recipients and champions of Buddhism, should give them an interest, second only to that of the still greater people of the West, who have become in a similar manner the recipients and champions of Christianity.

To the anthropologist these numerically-powerful and widely-diffused Turanians present problems of the utmost importance; still, for the most part, awaiting solution at the hands of future inquirers. What is their ethnic age? Are they youthful, mature or effete? Is their present area larger or smaller than in former ages, and more especially in prehistoric times? Is their civilisation primal or derivative; and if the former, is it older than that of Caucasian peoples? Are they radically nomadic, so that civilisation only corrupts them, or if normally susceptible of culture, is there a limitation to their progress arising from the inferiority of their endowments? Have they any thoughtforms peculiar to themselves, and if so, are their ideas of any value to superior races? If, in the following paper, we attempt any reply to these and similar queries, let it be distinctly understood that we do so purely in the spirit of speculation and not of dogmatism. The time to speak with authority on such subjects has not yet arrived, and he were the enemy rather than the friend of anthropological investigation, who should attempt to arrive at a premature decision on questions still *in dubio*, from the want of adequate light for their satisfactory solution.

Of the relative position of the Turanian, that he is higher than the Negro and lower than the Caucasian in structure and intellect, there can be no doubt. He represents material force. His cerebral power is basilar, not coronal. He has volume of brain, without proportionate altitude. His physiognomy is rude and unfinished. The face has a breadth disproportionate to its length. The features lack distinctness and elevation. They are not adequately chiselled. The expression is sensual rather than spiritual, and animal rather than human. He

wants beard, and is obviously deficient in the higher characteristics of matured manhood. He is the arrested infant of humanity, and his ideas and institutions correspond with this ethnic immaturity of type. As compared with the higher castes of the Caucasian stock, he wants "blood," that is, speaking anatomically and physiologically, nerve. His look and build are coarse and vulgar. He lacks the grace and ease, the elasticity and fire of the Caucasian. By no possibility could he be made physically presentable, as "thoroughbred." He is wanting in strongly-marked individuality of character, his mind, like his features, being unfinished. He prevails by mass, he is formidable by numbers. He is great only on the material plane. His age of supremacy is passed. He was wanted as a moral destroyer and physical regenerator at the ethnic collapse of the more nervous Caucasian. It is now his turn to submit to conquest, and we may add, colonisation. His ultimate reduction beneath the rule of a superior race is simply a question of time. He wants innervation—and he will obtain it. He needs an intellectual baptism—and it will be provided for him.

We have spoken somewhat contemptuously of our flatfaced, rough-hewn brother, but it must not be supposed that we are wholly devoid of respect for him and his attributes, whether moral or physical. He has achieved some rather notable things in his day. Even history tells us that he swept as a resistless conqueror from Benares to Constantinople, and his grander feats in this way, probably antedate its oldest chronicles. He has built up and kept together for some millenniums, the most populous empire on record, and there is some reason to believe that he invented gunpowder, printing, and the mariner's compass. Such a being must not be confounded with an African, much less an Oceanic Negro, or an Australian aborigine. His past is earnest of his future. He was not an irreclaimable savage in the former, he will not prove a hopelessly indocile pupil in the latter.

To understand humanity as a whole, we must regard it as a mundane organ, a structural arrangement for the exercise of nervous function and the manifestation of moral sentiment and intellectual power. Through animals the telluric life feels, through men it thinks, and as the higher orders of animals feel more acutely, so the noble races of men think more profoundly than the lower. As crystalisation foreshadows vegetation, so is the vegetable a prophecy of the animal, while in the latter we find a prediction of and preparation for the man. The bones, the blood-vessels, the muscles and the nerves of earth's collective organism, to be repeated and reproduced on the human plane.

Ere we can accurately define the relative place of the grander divisions of mankind, and estimate at anything like their due significance

the racial demarcations by which they are separated, we should first endeavour to discover whether humanity itself, regarded as a collective whole, be a species, genus, order, class or kingdom ; for on this must depend the place and character of its constituent families. If it be only a species, they are but varieties, and probably not permanent even as such. If it be a genus, they are still but allied species, with perhaps little susceptibility to greater diversity than that which they already exhibit. As an order its possibilities are enlarged, while as a class or kingdom, we could but remotely conceive of its stupendous arc of variation during the coming ages of geologic time. But are we in possession of the data requisite for defining "the place of man in the animate scale." Are we yet indeed prepared to decide on his ethnic age, to speak with confidence respecting his maturity or immaturity as a type of organic being, and if not, then it assuredly behoves us to be somewhat diffident in the utterance of our opinions on a subject yet so imperfectly within the ken of science.

In some previous papers we have given our reasons for regarding man as yet ethnically immature, as being indeed still merely germinal, the promise rather than the fulfilment of the "divine idea" of humanity. But if so, then he will not only be individually but collectively imperfect and unfinished ; as a type he will lack the due demarcation and effective development of his several members. He will be altogether wanting in some of his organs, and but feebly pronounced in others ; that is, granting him, for example, to constitute an order, several of his genera will be but vaguely indicated, and many of his species so faintly defined, as to be scarcely if at all perceptible, even to the keenest observer. More especially is this so at the present time, and with the exception of India, throughout the area peopled by the Caucasian race. This perhaps needs some little explanation.

The division of races, as this ill-defined term is commonly understood, is largely geographical. The Negro, the Turanian and the Caucasian have their several areas, so also have the Semites and the Aryans, the Celts, Teutons and Slavons, or rather perhaps, to put the matter in the past tense, they once had them. Wars and migrations have, however, within the last two thousand years, somewhat confused things in this respect. Not to mention the rather inexplicable fact of undoubted Aryans being found both on the Ganges and the Thames, we see Saxons in England, Scandinavians in Scotland, Franks in Gaul, Slavons in Germany, Magyars in Hungary, and Turks in Greece, the ethnic effects of that stupendous baptism of the nervous races by their muscular correlates, which accompanied the collapse of classic civilisation, and revolutionised the world from Tartary to Britain. Slowly but surely, however, these intrusive types are being absorbed

by the autochthones, the aboriginal and native race of each area, temporarily subdued, though not permanently displaced by their invading conquerors. But following, and perhaps to some extent consequent upon, this ethnic tempest, by which alien races from without, were superimposed by the fortune of war, on most of the Caucasian peoples, both of Europe and Asia, there was another ethnic commotion within these nations, which we may term social, as contradistinguished from those military migrations and political changes, of which ordinary history takes more especial cognisance; and this was the breaking down of the old castes, the disruption of that interior structure of civil orders and classes through which the national life discharges its more important functions. This is a subject demanding far more attention on the part of Anthropologists than has yet been accorded to it, and as it is moreover intimately connected with the specialities attaching respectively to Iran and Turan, we shall without further apology enter into its bearings on the historical progress and ethnic development of humanity.

Caste is not an accident, nor even an invasion of the natural rights of man; on the contrary it is a legitimate assertion of them. When rightly based, it is simply the expression of a law, the law of organic development, and in virtue of which, as there are distinctly separated members each with its own special function in an individual body, so are there distinctly segregated species, genera, orders, classes and kingdoms in the realm of nature, and in perfect correspondence with this, distinctly characterised ranks, professions and trades, with their respective duties and responsibilities in the body politic. This is only a re-statement of the palpable fact, that nature in her arrangements is eminently hierarchical and not democratic. This truth will be readily admitted by all anthropologists as regards the more distinctly marked races of mankind; but few perhaps are yet prepared to entertain it in reference to the social subdivisions of a civilised nation. These have hitherto been always regarded as artificial, and therefore, in a sense, as arbitrary. This is especially the view of all social distinctions maintained by the "liberal" party, whose extreme exponents, carried onwards by the levelling principle of equality, do not hesitate to deny the natural hierarchy of races. It is also the communistic element, underlying the twin incarnational faiths of Buddhism and Christianity, and in virtue of which they were opposed not only theologically but socially, not only in doctrine but practice, to the eminently hierarchical systems of Brahminism and Judaism out of which they sprang, and which they in part superseded, by the law of reaction. As already observed in a preceding article, on "the Roman and Teuton," these eminently democratic faiths, whose celibate hierarchies

have ever to be recruited out of the laity, were the appropriate spiritual accompaniments of that outburst of the muscular races which gave Turan a temporary predominance over Iran.

But although thus the predominant political idea of our age, and in a sense the underlying principle of our religion, it is still an open question whether this notion of "equality," as between the several orders of a state, be based on truth, or whether, as in the case of most other fallacies, religious, political, and social, it be not an exaggerated and one-sided statement of the truth, the silver side of the shield only, the golden being conveniently ignored for the occasion. Is it not, in short, simply the expression of opinion appropriate to a negative and materialistic era, that very properly, because characteristically, prefers quantity to quality? being in all this the reverse of a positive and spiritual age, which builds up rather than pulls down, and prefers the affirmation of truth to the mere denial of error, and whose manifestoes consequently are not protests but proclamations. And here we are brought to the beginning of a rather important inquiry, if not landed in sight of a somewhat momentous conclusion, namely, the essential character of our religion and the special quality of our aristocracy.

The reader will be at no loss to perceive that these inquiries go down to deep roots, and extend to remote issues, as all fearless inquiries based on race, must necessarily do. Of the essential character of our religion, of its place and function in the historical development of the religious idea of humanity, we purpose speaking more at length towards the conclusion of the present paper, in our contemplated parallel between Buddhism and Christianity, when we come to treat of the extensive adoption of the former by the more civilised divisions of the Turanian race. Our more immediate remarks then apply only to the ethnic origin, and therefore, as we have said, the essential character and quality of the hereditarily gubernational classes, from Persia to Ireland, that is throughout the entire area of Iran, with the exception of that extraordinary moral fossil, Brahminical and caste-ruled India.

That the existing aristocracy of the civilised world is failing, that it is proving unequal to the demands of the age, cannot for a moment be doubted. The *fact* is universally admitted, but its *cause* is still an open question. By most writers this subsidence of the old ruling orders is attributed simply to moral influences and political circumstances; in other words, we are succinctly said to live in a *revolutionary* age. And this convenient explanation is, of course, quite satisfactory to the statesmen, and, we may add, the political philosophers of our time. The anthropologist, however, will scarcely think that he has thus fully accounted for the phenomenon. Let us then, if possible,

probe the matter somewhat deeper. Our existing aristocracy is the bequest of conquest, as aristocracies often are, but observe in this case, of conquest, for the most part, by an inferior race. That is, the ruling orders of modern Europe and Western Asia, were imposed upon them at their period of racial subsidence, when the nervous types were being ethnically baptised by their muscular correlates. This great and necessary, though temporarily disastrous, movement made the Tartar supreme in Persia, and gave to the semibarbarous Turk the political lordship of Greece and Syria, while it converted Gothic chieftains into the Feudal Barons and puissant Princes of mediæval Europe. The rule of such men could only be the expression of military, that is *material*, supremacy. They were not a natural growth, but an artificial graft. They were not a normal product of the national life of the higher Caucasian peoples, but a gubernatorial usurpation, the product, and, as we have said, the bequest of foreign conquest, on the part not only of an alien but also an inferior race. Their rise was coincident with the fall, and their disappearance cannot fail to synchronise with the racial resurrection of the subdued populations, over whom they have borne a sway of which they have been long unworthy.

Let us clearly understand that the religious and political revolution which is now progressing throughout the civilised world, while no doubt more immediately due to moral forces, is also very largely a result of racial movements, whereof history in this case very fortunately enables us to trace the course. Our religion and government are due primarily, to a duplex invasion, moral and military, rendered possible by our ethnic collapse. And if this be so, then will both have to disappear, whatever the process employed for their removal, when this ethnic collapse which rendered them possible, is succeeded by that racial resurrection, which cannot fail to succeed it. The whole matter is simply a magnificent illustration, upon the grandest scale, of the law of action and reaction. Now it is in the midst of this reaction, with all its inevitable concomitants of conflict and confusion, that we find ourselves, and hence, as already remarked, the difficulty of studying the subject of caste, more especially from the data afforded by modern Europe.

But our investigation of this subject is still far from exhaustive, its especial bearings on Iran and Turan have yet to be illustrated. The institution and growth of caste is a process of social development, and marks the advance of the body politic towards *specialisation*. Hence its effective manifestation among the lower races, is nearly, if not absolutely impossible. There is less of it among the Turanian than the Caucasian peoples, and less of it among the muscular than the nervous races. It is a process of edification to which the merely military pre-

dominance of a muscular race is necessarily opposed. Strictly speaking, caste, in its proper sense, that is as a hierarchical arrangement of the several orders of a community, is ever the product of a spiritual era, is the result, if we may so say, of spiritual and positive as contradistinguished from material and negative tendencies. We have spoken of caste as *hierarchical* in its essential character, and we have used this epithet advisedly. Caste when a natural development from within, implies the predominance of the more over the less morally and intellectually gifted members of a community. Speaking physiologically, this means the supremacy of nerve over muscle—in other words of intellect over matter. Hence, where the system is even approximately entire, as in ancient Egypt and India, the highest caste is ever the sacerdotal and not the military order, the former being the head and the latter the arm of the community. It is the inversion of this which constitutes the weakness of the titular and territorial aristocracy of modern Europe. Derived as orders, and to some extent as families, from the Feudal nobility of the middle ages, they represent the second and not the first-class in the state, a condition of things which, however, with the aid of a celibate church that ever claimed but seldom possessed virtual supremacy, amply sufficed for that rather exceptional period, which followed on the subsidence of the nervous and the predominance of the muscular types. But it does not and cannot suffice for the present period of reemergence, which demands and will obtain the reinthronement of intellect in the high places of the earth.

Now the truth of much that we have said on this subject will no doubt be readily admitted in its application to the past, but not to the present and the future. Caste, say the radical reformers, is practically defunct—and can never undergo a resurrection! An indisputable truth from *their* standpoint—a most transparent fallacy from *ours*. This is rather strong language. We know it, and only utter a sentiment, so frankly condemnatory, after due consideration. We would not, however, base our conclusions only on assertion. Caste has existed, still to some extent exists, everywhere—even among savages. It was once the social rule of all Caucasian peoples. The law of the epicycle might suffice to assure us, that in all its stringency and sanctity, in all its power and authority, in a higher state of development and with more complexity and subdivision, that is more of specialisation than ever, it will yet exist again—under the fostering and *edifying* influences, we repeat, of a spiritual era. It is even now rapidly germinating, and is most advanced in its growth, among the foremost nations of the world, that is the civilised peoples of Western Europe, and among these, has attained to its most vigorous condition in Britain! These we know are very unpalatable statements to some

people, but truths are not the less valuable and important for being unpleasant. Let us, therefore, go yet more minutely into this matter.

The savage is equal to nearly all his necessities. He is his own tailor, shoemaker, bowyer, and cook. He wants, in the way of external specialities, only his medicineman and his chief—the germ of a sacerdotal caste and a military aristocracy. The nomad presents these germs in a more advanced condition as priest and prince, the former the subordinate member of a Lamaitic hierarchy, the latter supported by nobles, and sometimes himself nominally subject to a remote suzerain. The agricultural barbarian has already his trades and professions, his rather effectually developed hierarchy, and his nobility of many grades and distinctly marked rank and function. But it is only in civilised and, we may add, modern nations, that this “division of labour,” in reality, this “specialisation of function” is carried out to anything like the extent and complexity which may enable us to estimate its future range and importance. To one who sees the inevitable direction and resistless force of this movement, and who is, moreover, sufficiently the master of analogy to perceive its relationship to the steadily organising developments of nature herself, the cuckoo cry of “equality” is simply absurd—as ridiculous because as impracticable, as the wild notion of some poor French communists, that by the rigid enforcement of certain rather stringent regulations respecting the compulsory marriage of the short to the tall, they might ultimately ensure that most desirable phase of their beloved equality—that of equal stature among all the citizens of a state!

And now, again, we hear our “liberal” friends, with one consentient voice, declare that they have not the least objection to any degree of inequality, provided it be simply the result of fair competition, the legitimate effect of individual energy and ability, with “a fair field and no favour,” in the open arena of the world. What our friends object to, is the *hereditary* transmission of advantages so obtained. And here their abstract ideas and *à priori* assumptions find their appropriate limitation, by coming into direct contact with the *facts* of nature. “Natural selection,” and “the struggle for existence” necessarily imply the *hereditary* transmission of qualities and their resultant advantages, in ever accumulating force, whether in the vegetable or animal, the bestial or the human sphere. Caste, in short, speaking in Darwinian language, is simply a transmissible variety, preparing to become a species, and perhaps ultimately even a genus! Like all other arrangements of the animate scale, it is purely selective only at its commencement, hereditary transmission being one of the necessary conditions of its permanent existence. All this is clearly understood and practically acted upon in the animal sphere. Nobody thinks that

first-class race-horses can be obtained by *selection* alone. In addition to this, they must be *bred*. It is the same with dogs, cattle, sheep, and pigeons; but not, say our radical friends, with men.

We have been rather severe on "the liberal members." Let us see if it be not possible to do them a little justice. We live, as already observed, in an analytical and disintegrative age, whose vocation it is to destroy the shams and unveracities bequeathed to us by an effete past. Now among these are no doubt the usurping castes, placed for a time in undue and unnatural supremacy, by the fortune of war, over races inherently and essentially, that is, organically and mentally, superior to themselves. Every one sees this as regards the Greeks and Turks, simply because the inequality is there so palpable as to strike observers, even of the coarsest perception. But the law which necessitates the "scaling off" and ultimate disappearance of the Tartarean lords of Hellas is also at work with equally irresistible potency in producing the ultimate removal and absorption of the Gothic lords, the feudal nobility of Southern and Western Europe. Thus, then, it would appear that our liberal friends have a vocation. All honour to them, then, in its discharge; and in the meantime, like other mill-horses, they are perhaps none the worse for having the blinds on, not seeing exactly whither they are going, or what follows them.

What then is it which really awaits the world in reference to caste? And we reply its re-edification from *within* on the part of the Caucasian, and its imposition from *without* on the Turanian peoples. This, of course, implies the restoration of their normal supremacy to the former, and we may add, the relegation of the latter to their proper condition of inferiority. This, again, implies our return to a positive and spiritual age of edification, wherein religion, language, and "society" will be rebuilt in more than pristine power and beauty from amidst the chaos into which they have fallen in these latter centuries. Thus, then, we are brought back to a consideration of Iran and Turan, their capabilities and their fortunes. And here, to avoid confusion, let it be distinctly understood that by the former we more especially mean the Aryan, and not the Semitic division of the Caucasian peoples; the ethnic relation of the latter, as superior nervous to inferior muscular race, being with the negroid types of the south rather than the Turanians of the north. And of the Aryans we mean the western rather than the eastern branch, having, indeed, increasing doubts whether the latter were ever more than a powerful colonial extension from Europe, and now, like all such colonial extensions of long standing, ethnically effete, at least in India, and apparently waiting for a renewal of western influences, even in Persia.

It must not be supposed that the conflict between Iran and Turan

commenced yesterday, that is, within the historic period. It obviously antedates history. Its echoes reach us through tradition. It pervades mythology. Its battles are the remotest events whereof humanity has preserved the recollection. As Jotuns and Titans the Turanians were defeated. As Huns and Turks they were conquerors. The battlefield once reached from Scandinavia to India; it has now been extended to China and Japan. The rippling waves of Iranian conquest have encircled Peking, and thrown their spray on the walls of Jeddo. Never before probably were the muscular so thoroughly overmatched by the nervous races. Hitherto Turan was comparatively safe in her geographical remoteness, or in the practically impenetrable character of her Tartarean pastures. Navigation has bridged the seas, and the rail ensures a way through the once pathless wilderness. It is not simply the military supremacy of Turan which has departed, but her very independence in the strongholds of distant Mongolia, both nomadic and civilised, is seriously threatened. The great racial movement with which we are cotemporary is not only the emergence of the Iranian, but also the submergence of the Turanian, and that to an extent and degree never before witnessed. In geographical range it was, in all previous ages, an impossibility. In moral force, that is, as an invasion of ideas, it was never equalled. It is not merely the political power of China which is threatened, but her institutions also that are doomed. It is as impossible for her antiquated civilisation to resist the flood of European thought and knowledge, as for her rudely equipped and ill-disciplined troops to oppose the march of European armies. She must learn what we have to teach. She must follow where we lead, as far as her ethnic inability will permit. Her subjection must be complete, her submission entire. Never before was Iran so prepared to give, or Turan to receive, an intellectual baptism of ideas, and we may add, a corresponding material baptism of innervation. But is the action of Iran to be the sole characteristic of her age of impending triumph? Is there to be no reaction on the part of Turan? This demands some farther consideration.

The intellectual classes are unwisely prone to regard things only from their own standpoint. From a new book or a discovery in science, up to a great revolution in philosophy or religion, they feel an enlightened interest in the movements of the world of thought. To a certain extent, also, they seem to comprehend the more immediate bearing of political events. But the less obtrusive, though not less important, processes and results of commerce and industry seem altogether beyond or beneath them. The anthropologist, however, should not share in this superficial disdain. Let us then contemplate the great industrial revolution with which we are cotemporary. Coex-

tensive with the great colonial expansion of the European peoples in the New World, there has been, during the last three centuries, an involuntary diffusion of the inferior negroid type from Africa. This, however, was only possible under conditions which have now ceased, or are everywhere on the point of ceasing. As an emigrant, the negro must be assisted; and when he arrives in the land of his master's adoption he must be coerced, or, as our transatlantic friends used to phrase it, "held to labour." Without the latter condition, he would not have been worth the expense of the former. In liberating the negro, the abolitionists have practically arrested his farther deportation. As a profitable *free* labourer, he is not adequately amenable to *moral* considerations. He needs the constraint of slavery, and the occasional stimulation of corporeal punishment, if he is to prove the paying member of a civilised and industrial community. So at least say and think the practical men who preside over plantations, and who, accordingly, when in want of "hands," resort to Asiatic coolies who will work heartily for a wage, rather than to African negroes who seemingly require a motive more directly personal.

Here, then, is a great industrial revolution in progress, based purely on racial considerations. This matter goes down to far greater depths than the abolitionists suspect. They, inspired by the beneficently communistic spirit of Christianity, and unrestrained by any inconvenient knowledge of races and their diversity, have demanded and obtained the social liberation of the negro, an example which, being afforded by Britain and the United States, cannot fail to be followed, at no remote date, by the remainder of Christendom. The days of negro chattledom are ended, but not so the consequences of this liberation of "our brother in ebony." These have now to be reaped both by him and us. Let it be clearly understood that if the world will have nothing but free labour, it can only be obtained on the condition of having a labourer capable of working steadily and efficiently in a state of liberty. The pure negro never has done this in any age or country. He is a slave at home and he has ever been a slave abroad, from the time of the Pharaohs to the day of his recent emancipation. But the world will not tolerate slavery, and, therefore, however unwelcome this truth may sound in the ears of negrophilists, it will not tolerate the negro.

We all know how important, in its after bearings on the fortunes both of Africa and America, was the first sable cargo that crossed the Atlantic from the former to the latter continent. We, who have seen it in the light of its consequences, know that it would have been almost impossible for its cotemporaries to overestimate the prospective significance of that event. It inaugurated a racial revolution, the wholesale transference of an African type to the American shore, with

all the changes and commotions, political and industrial, which have followed, and are still following upon it, from the growing of cotton to the fighting at Chancellorsville—a harvest in which the sword as well as the hoe will have to be concerned, and that has to be reaped on bloody battlefields as well as in swampy rice-grounds. But was the first cargo of Asiatic coolies of less importance? We, of course, are blind to its significance and indifferent to its consequences, as cotemporaries usually are, but it nevertheless equally inaugurated a great racial revolution, the supersession of the inferior African by the superior Turanian labourer of the tropics, and, we may add, of the temperate zone also.

Let us endeavour to understand this matter in such of its more important bearings as are at present discernible. The civilised Turanians of eastern Asia amount, as already remarked, to fully four hundred millions of people, immemorially trained to industrial pursuits, and capable not only of sustained labour but many of them skilful as artisans, and thus fully qualified not only for agricultural but mechanical pursuits. And this vast reservoir of human power is now just breaking through its barriers. The slowly accumulated force not only of centuries but of uncounted millenniums is, apparently for the first time in history, about to be let loose. Can any man measure the depth and extent of the flood which must succeed this grand, and yet under some aspects, terrible disruption of the olden boundaries? The Indian archipelago has received the first instalment. California and Australia writhe under the severe infliction of a few windblown froth-bubbles that but precede the great body of the advancing waters. But virtually this vast racial movement is only now beginning. The real invasion of the labour market, more especially of the New World, has not yet commenced. Not in a few coolie emigrant ships, and just as they are wanted, will the yellow-skinned, flat-faced strangers arrive in straggling and manageable bodies at their new habitat, but in an overwhelming exodus, that will laugh that of the Irish to utter scorn, and derange “wages” and “prices” to an extent now incredible to all “practical men,” and most alarming to all respectable possessors of “vested interests.”

We do not, of course, expect the statesman to see this; “sufficient unto the day is the evil thereof” with him. The negrophilist will of necessity close his eyes to a movement fraught with such dire possibilities to his beloved *protégé*. The merchant and the planter will think it time enough to accommodate themselves to the change when it actually arrives. We need not, however, thus curtain up our horizon for fear of the inevitabilities looming in the distance. Let us then glance at the “providential” preparations for this “coming

event," at the means already in operation for ensuring its unfailing advent.

The disintegrative and revolutionary movement of these latter generations, whose cardinal doctrine is "equality," while it liberated the negro also unsettled the Turanian. The Confederate war and the Taeping rebellion were bipolar results of the same magnetic storm. As effects they were produced by the same cause; as causes, they will co-operate in the production of a common effect—the supersession of the negro by the Turanian throughout the colonial settlements of Europe in the New World. Nor is this the whole prospective result of this impending human deluge. Let us warn our transatlantic brethren of another. Neither the Caucasian nor the negro has much of Ethnic relationship to the Indian aborigine. If the latter has any racial correlate in the Old World it is the Turanian. Nor is this matter for astonishment. The vast unbroken expanses of Tartary and Mongolia find their geographical counterpart, not in peninsular Europe and Western Asia, but in North and South America. The telluric influences which have helped to fashion the Turanian type of man in the Old are obviously not altogether wanting in the New World; and hence, doubtless, a certain observable, though rather remote, resemblance in the result. Practically, this will have to resolve itself into the relative viability of the Caucasian and Turanian on American soil—a problem somewhat difficult of solution now, but for which data, enough and to spare, will be furnished by the future.

This impending military subjugation and industrial liberation of the Turanian peoples, is part of that larger movement, the reduction and colonisation of Asia by Europe, a movement already far advanced, as we see in India and Siberia, and which cannot fail to produce most important effects throughout the entire area of civilisation. For this also agencies have been prepared, which cannot fail to have an especial effect on the social progress, if not ethnic development, of the great race of North-Eastern Asia. Let us enter somewhat more minutely into this matter. As already remarked in a previous paper, the entire civilisation of the world is virtually littoral. This is so from Britain to Japan. It is not only the northern position, but the continental character of Russia, which has placed her in the rear guard of European nations. There are geographical reasons why the shores of the Mediterranean were so early the seat of culture, and have been so historically distinguished, as there are others, of an opposite kind, why Tartary and Nigritia are still the retreats of ethnic rudeness and intellectual barbarism. Any vast extent of continent far removed from the sea has hitherto proved practically impenetrable to the influences productive of civilisation. But, as already observed, the railway is about

to change all this by opening up the interior of Asia and America, and ultimately perhaps of Africa. And this great advance in our appliances for locomotion is cotemporary with the extension of the European peoples over the prairies of America, and precedent to their corresponding extension over the steppes of Central Asia. The geographical isolation of Turania is about to terminate, and whatever therefore were its effects, immediate or remote, must ultimately cease. This opens that great ethnic problem, to which allusion has been already made, the moral culture and material innervation of the Turanian by the Iranian, the grandest racial experiment possible in the present condition of humanity, and which on an equal scale or with similar appliances, has never been previously attempted, although in smaller cycles it must have been a recurrent phenomenon from before the dawn of authentic history, or even the remotest tradition.

And this leads us to that great question, the essential character, and, consequently, the fundamental relationship of Iran and Turan. In her production of organic forms Nature has obviously advanced from lower to higher, from the simpler to the more complex, from the coarser and ruder to the finer and the more beautiful, from the less to the more specialised. Without a miracle this was a necessity. Geology reveals to us that this was the law of progress in the vegetable and animal sphere, and we have no reason to suppose that humanity is, in this respect, at all exceptional. We may conclude, then, that Turan preceded Iran, and that the Mongol is older than the Tartar. For our present purpose this is sufficient. We are not yet prepared to trace humanity to its beginning. Granting the truth of the development hypothesis, the highest ape and the lowest man have long since perished. Nature, if not in haste, is at least decisive in effecting her demarcations. Merely transitional types are especially mortal. The lowest bird is adequately distinguished from the highest reptile; nor is there any possibility of confounding an ostrich with a kangaroo. Humanity is, no doubt, comparatively recent, as an organic advent; but its transitional stages from the bestial realm have everywhere disappeared. The gulf between the highest existing ape and the lowest man is already far too broad for any *saltus* of which unassisted Nature is at all capable. And even were this not so, our Turanian brother, at all events, is not at the bottom of the scale.

What, then, is the Turanian? And we reply, he is the northern, if not absolutely arctic type of man, on the plane of Nature. He is a boreal autochthon, the rudest form of humanity now remaining north of the tropics. He is osseous and muscular, rather than nervous; and, although gifted with a powerful brain, it is basilar rather than coronal in its general contour, affording evidence of an animal

rather than a moral or intellectual nature. He is a son of the soil, rude and unfinished: or, as we say in scientific language, undeveloped. His coarse and unchiseled features are indicative of cerebral convolutions proportionately imperfect. His beardless and infantile face is simply the index of a nature equally immature. Of his aboriginally monosyllabic language, we have the arrested form in existing Chinese. Among tribes less fixed and fossilised this imperfect lingual medium which, sooth to say, is simply the language of the nursery, has become agglutinated; but it is nowhere grandly inflectional like the more sonorous tongue of the high caste Caucasian, now, alas, for the most part lost in the ethnic and social confusion incident to the late military triumph of the muscular and collapse of the nervous races.

But this being, so organically and mentally infantile, nevertheless presents us with the extraordinary and rather inexplicable spectacle of an almost immemorial civilisation, and this, too, developed amidst the ruder, that is, the Mongolic type of his family. That snub-nosed, yellow-faced, skew-eyed creature, who provides us with tea and takes our opium, and who was dressed in silks when the Romans landed in Britain, presents the anthropologist with an ethnic problem, whose difficulty of solution rather increases than diminishes with his knowledge of race. Here is a pre-historic civilisation existing at a remote corner of the world, out of the great highway of events, and having so many distinctive specialities, as to indicate that it must be largely of home growth, and yet its subjects are Mongols, whose language, lineage, and type, indicate a decided ethnic inferiority to those Tartar nomads whom we have been accustomed to regard as almost irreclaimable barbarians.

And here we are brought face to face with another great racial problem, namely, the ethnic relationship of civilisation. Formerly it was regarded as altogether and essentially a thing of art, the almost unnatural product of a forced culture. And this idea still lingers in the literary, if not the scientific mind. "The noble savage" of Rousseau has not yet been quite exorcised. Many of our leading and influential writers, historians like Buckle and logicians like John Stuart Mill, obviously think that civilisation is wholly the product of circumstances. The anthropologist, however, knows that there are savage races, the irreclaimable children of the wilderness; and there is increasing evidence that these ruder types once occupied a much wider area in the world than they now do. It is also obvious that the day of their approaching extinction is measurable, if not by decades, at least by centuries. We are in many ways on the verge of an ethnic crisis. The inevitable, if not virtually accomplished re-emergence of the nervous races, has bearings not merely on the

nomadic Turanian, but also on the savage Indian. If a progressive humanity needs the pastures of the former, it also demands the hunting grounds of the latter, and has perhaps very properly commenced with these, as a preliminary measure. But if there be savage races absolutely incapable of civilisation, does it not follow that there must also be barbarous races qualified for it only in a limited measure—and is not the Turanian one of these?

[*To be continued.*]

PHYSIOGNOMY.*

THE external appearance of men and things has influenced men in all ages and nations; it has gone further; it receives the attention even of the lower animals. What man does not experience currents of attraction and repulsion on grounds wholly physiognomical? The infant in arms, even, is a most unprejudiced witness to the truth of physiognomy. Man's aspect, the physiognomical sensation he excites, is an important adjunct to his executive over lower forms of life. His fierce glance may make the lion quail; his tender accents invite to his bosom the timid and gentle dove; and even in that lower division of the organic empire, the vegetable kingdom, physiognomy is true to the trust which nature has bestowed on her.

How is physiognomy received by man? In infancy and savage life he is its servant, and notwithstanding all the dissimulation which artifice and artificial life heap upon him, he is unable to escape from its influence. The earliest writers on science were deeply impressed with the truth of physiognomy, as were their forerunners—the prophets, poets, and historians. The Old Testament is a vast essay on physiognomy, for there the external prefigures the characteristics of the internal. But we do not know of any attempt to arrange these ancient observations in a scientific manner. The mind of Solomon, if we are to consider him the author of the Book of Proverbs, was highly physiognomical. Thus he says, “as the north wind driveth away rain, so doth an angry countenance a backbiting tongue”—Prov. xxv,

* 1. Napier, *Miscellanea Anthropologica*. London and Bristol, 1868. 2. *Portæ de Humana Physiognomia*. 8vo, Francof, 1618. 3. Lavater, *Essays on Physiognomy*. 5 vols. 4to, London, 1810; also 8vo, London, 1860. 4. George Combe, *Elements of Phrenology*. 5. *D'Arpentigny on the Hand*, translated by Beamish. 6. Carus, *Symbolik der menschlichen Gestalt*. Leipzig, 1853. 7. Fowler, *Practical Phrenology*. New York, 1851. 8. Fowler, *Self-Instructor on Phrenology*. London, n.d. 9. *Notes on Noses*. London, 1857. 10. Redfield, *Comparative Physiognomy, or Resemblances between Man and Animals*. 11. *Aristotle's Works*, translated by Taylor. 10 vols. 4to, 1812.